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No. 5

THE BIBLE IN KOREA

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더를 믿는 자마다 멸망치 않고
영생을 얻게 하려 하심이니라

요 3:16

John 3:16 In Korean

MAY, 1938

SEOUL, KOREA

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Did you see these reviewed in

"BOOK CHAT"

(see Korea Mission Field for issues noted)

Travels in Bible Lands (Rhodes) 성지순례	(April, '37)	.50 and .85
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Fulfilled Prophecies that Prove the Bible (Davis) 예언의응험30
What Christ Means to Me (Grenfell) 예수를שר는생활25
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The Lost Son (Bonwick) 잃어버린아들이약이15
Sex Education for Girls (Choi) 성교육25
Family Worship (A. D. Clark) 가정례배04
Outline of Special Revelation (W. M. Clark) 하나님의나락나심45

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Contents for May, 1938

ILLUSTRATIONS:

Pages of the Korean New Testament,	Frontispiece
Drs. J. Ross and J. McIntyre and Suh Sang Yun	do
Translators and Revisers of the Korean Bible	do
PERPETUATING PENTECOST	
Rev. R. C. Coen	89
PIONEERS	
Mr. Thomas Hobbs... ..	90
FIRST TRANSLATIONS	
Rev. Alex. A. Pieters	91
THROUGH THE HERMIT'S GATE WITH SUH SANG YUN	
Miss Ellasue Wagner	93
THE PRESENT VERSION	
Rev. E. M. Cable, D. D.	96
PUBLICATION AND DISTRIBUTION	
Mr. Thomas Hobbs	99
SPECIAL METHODS OF SCRIPTURE DISTRIBUTION IN ANDONG	
Rev. John Y. Crothers	101
BIBLE STUDY	
Rev. Herbert E. Blair	102
HISTORICAL NOTES	
Mr. Thomas Hobbs	105
THE BIBLE AND THE MISSIONARY TASK	
Rev. R. C. Coen, Miss M. Troxel, Miss Lula Miller, Rev. J. C. Crane, D. D., Rev. H. W. Lampe, D. D., Rev. C. L. Phillips, Rev. W. A. Burbidge, Miss M. Thomas, Miss M. Billingsley, Rev. O. V. Chamness, Miss E. M. Black, Miss E. L. Shields, Miss Florence Murray, M. D., Rev. J. N. Mackenzie.	106
THE PROTESTANT CHURCH IN CHOSEN	
By Y. H. Kim	111
NOTES AND PERSONALS	
Mr. Thomas Hobbs	112

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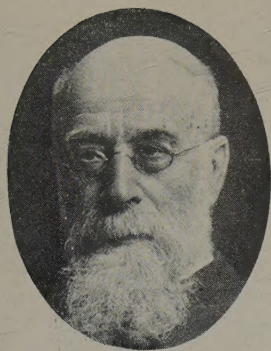
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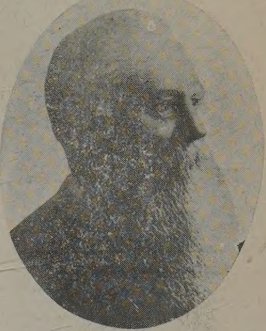
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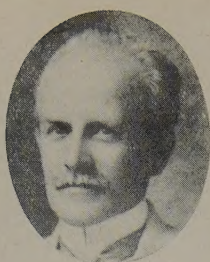


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고길아살물이들기사되나하나삼디세상이나랑호고의아를조우이무
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닌디밋보담어두문거슬사랑호키이노적죄를밋하미나무문의행하고
밋출미이비기나자밋체나아가지는노기스그헌호바를면죄할가정죄를
이오오직참되올림호는자는밋체나아가그일오발쳐하나님으로말무암
아함호미라그후회에수태자로되부려우되나에벌오림함의미무리박탄
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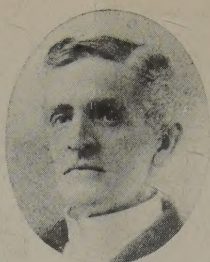


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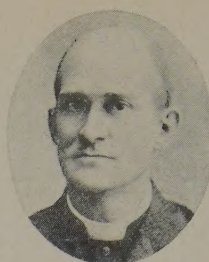
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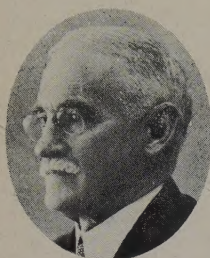
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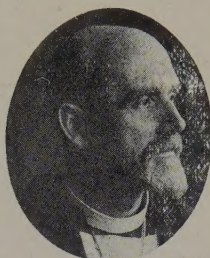
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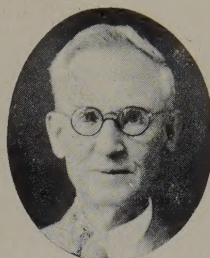
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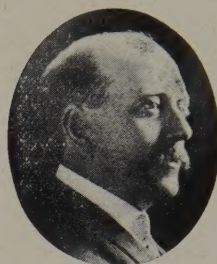
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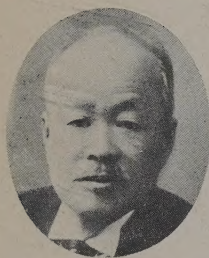
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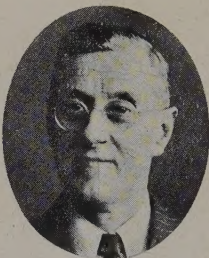
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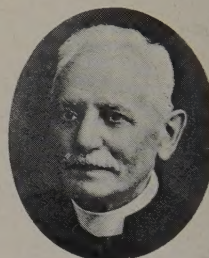
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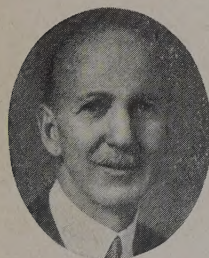
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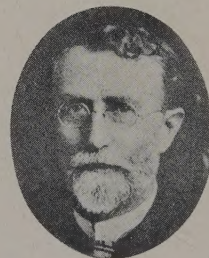
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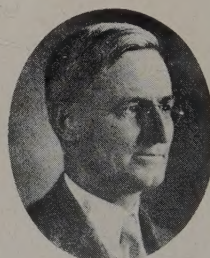
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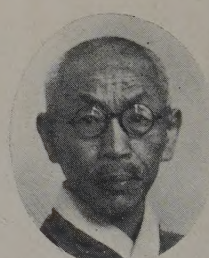
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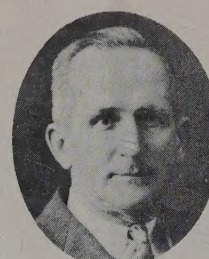
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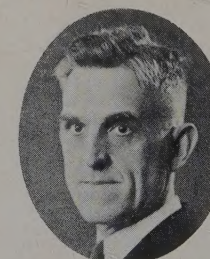
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TRANSLATORS AND REVISERS OF THE KOREAN BIBLE

THE KOREA MISSION FIELD

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MAY, 1938

No. 5

Perpetuating Pentecost

THE PENTECOST experience of the early Christians constituted not only the birthday of the Christian Church, but also included its purpose for existing, "Ye shall be my witnesses"; its program for extension, "From Jerusalem to the ends of the earth"; its power for execution, "When the Holy Spirit has come upon you"; and its provision for permanency, "Every man heard in his own language". There have been times when the Church seemed to forget its primary purpose; limit its program; and lose its power; but, it has not perished from the earth, nor shall it ever perish, because it lives on in the lives of those who have "heard in their own language" all over the world. The miracle of Pentecost was a double one—a miracle of hearing no less than of speaking—and this miracle has been repeated in both aspects all down through the centuries and in every land. Furthermore, great as has been the miracle of the spoken Word, equally great, if not greater, has been the miracle of the printed Word. The miraculous element is manifest in its preparation; its preservation; its propagation; and its penetration. It is the Word that preserves the Church, not the Church that preserves the Word.

The year 1938, which is the 400th anniversary of the placing of the English Bible in the parish churches of England by order of Henry VIII, is the occasion for fitting celebrations to

commemorate this great event; to disseminate information about and increase appreciation for this greatest of all books; to stimulate larger use of the Bible in private life, and to accelerate its distribution throughout the whole world.

Korea, too, has good reason to join in such a celebration. Nowhere in all the world has the Bible been more quickly and widely distributed in a language that all could read and understand; more thoroughly taught to and sincerely believed by so large a number in so short a time; or more wonderfully blessed of God in His work. For more than fifty years Spirit-filled men have actually been perpetuating the work of Pentecost as they wrought tirelessly to translate, publish, distribute, and teach this wonderful Book in Korea.

The time seems opportune, then, for a special "Bible Number" of the Korea Mission Field. As we appraise our work of the past we thank God and our hearts are glad, and we may be pardoned the pride with which we apprise others of the accomplishments so that they may rejoice with us. Mr. Thomas Hobbs, who has for many years been connected with the work of the British and Foreign Bible Society in Korea, and has recently succeeded Mr. Hugh Miller as its head, has undertaken the task of gathering and assembling the material for this number, a labour for which we are most grateful and in which he succeeded splendidly. We trust that the result may be a greater appreciation of what has been accomplished in the past, and also a rededication of us all to the greater and urgent tasks of the present and future.

R. C. COEN

Pioneers

THOMAS HOBBS



HE EARLIEST recorded visit of a Protestant missionary to Korea is that of the Rev. Karl Gutzlaff, an agent of the Netherlands Bible Society, in 1832. Records of Gutzlaff state that he was "an accomplished scholar, with a most remarkable ability for the acquirement of languages, a qualified doctor, and a man of extraordinary enterprise and resource." He had a share in the translation of the Scriptures into Siamese, Chinese and Japanese. His translation of the Gospel of St. John into Japanese was published in Singapore in 1838. It is claimed that while travelling on the coast of Korea, in 1832, he wrote a prayer-book in Chinese characters, had the Koreans put their own pronunciation to it, and had it published as an instruction book in the Korean language. It is preserved in a Chinese repository under the title "Remarks on the Korean Language."

The "History of the Church Missionary Society" by Stock contains a vivid sketch of Gutzlaff's labours covering the time when he visited Korea. "In 1831-35 he made seven journeys up and down the coast of China, sometimes in Chinese junks; ascending the rivers, landing here and there at the risk of his life, pursued by pirates, harassed by police, stoned by the mob, haled before magistrates, but giving medicine to crowds of sick folks and distributing literally hundreds of thousands of tracts and portions of Scriptures."

On one of these journeys he landed on the West Coast of Korea and stayed about a month. In one of his letters he stated "I had the pleasure of presenting the King of Korea with a copy of the Bible. He refused to accept it, but will have repented of it; his officers have received these inestimable treasures, and *The word God will gain a footing in Korea.* Gutzlaff was a pioneer, and a prophet!

The Rev. R. J. Thomas, B. A., representing the National Bible Society of Scotland visited Korea in 1865, and again in 1866. Mr. Thomas was a fine linguist, being able to speak Russian fluently before leaving England, and could speak Chinese within four months of his arrival in Shanghai. After the death of his wife he desired a change of scene and went to Chefoo where he met two Roman Catholic Koreans through whom he became interested in Korea, and from whom he learned bits of the Korean language. He applied to Dr. Williamson, Agent of the N. B. S. S. who sent him to Korea with Scriptures in Chinese. Travelling by Chinese junk he arrived off the mainland of Korea on September 13th and spent two and a half months along the West Coast. He found the Koreans hostile, but succeeded in persuading them to accept some of his books. At the beginning of December he returned via Manchuria to Peking.

In Peking he met the annual Korean embassy to the Emperor of China and distributed bibles to them which they brought back to Korea. In spite of the persecution of the Roman Catholics that had broken out in Korea Mr. Thomas decided on another visit, and on August 9th embarked on the General Sherman, an American schooner bound for Korea. After visiting White Wings island on the West Coast the General Sherman sailed up the Taidong river near to the city of Pyengyang. Mr. Thomas made many contacts with Koreans living in villages on the banks of the river and distributed Scriptures among them. An official from the city visited the vessel to ascertain the purpose of the trip and was told that it was for trade. The Provincial Governor reported to the Government in Seoul the coming of this foreign vessel and received instructions to attack her unless she left at once. Being at that time grounded on a sand bank

the vessel could not leave, and was set on fire by burning pine boats that were sent floating down to her. All on board jumped into the water, and those who were not drowned were killed as soon as they reached the shore. It is reported that Mr. Thomas left the boat with a bible in his hand, and on reaching the shore humbly knelt and offered it to a soldier who

stood ready to strike him down. The soldier hesitated, then struck the fatal blow and afterwards picked up the bible and took it home. Near to the spot where this first and only Protestant martyr in Korea died stands the Thomas Memorial Church erected by Korean Christians in 1932.

First Translations

ALEX. A. PIETERS



HE BEGINNING OF the translation of the New Testament into Korean dates as far back as the year 1875. Credit for the initiative is due to Rev. John Ross, a missionary of the United Presbyterian Church of Scotland to Manchuria. Moved with a desire to do pioneer work, he took up his residence in Moukden, where he came in contact with Korean merchants. This led to his becoming interested in the people of the Hermit Nation, who were still averse to having any intercourse with Westerners.

In 1873 Dr. Ross made the long journey from the port of Newchwang to what he calls "The Gate of Korea" (probably the town of Wiju). There he attempted to acquire some knowledge of the Korean language, but the strong suspicion on the part of the Koreans as to his motives made it impossible to employ any one of them as a teacher. Unsuccessful in this, he returned to Newchwang; but next year he came again, and this time had more success.

A young Korean, while in Newchwang, Manchuria, had fallen ill and had been taken care of by Rev. John McIntyre, of the U. P. Church of Scotland, until his recovery. There he heard the Gospel for the first time, accepted Christianity, and was baptized. Later on he shipped goods by boat to Wiju, but suffered shipwreck and thereby lost all his possessions. He reached the town penniless, and there chanced to meet Dr. Ross's servant from

whom he learned that the foreigner was anxious to hire some one to teach him the Korean language. With many misgivings, this merchant, whose name was Suh Sang Yun, decided to accompany Dr. Ross very secretly back to Moukden. There, with the assistance of this man, who, like most Koreans of the better class, could read Chinese, Dr. Ross translated some leaflets on Christianity, and also compiled a Korean-English primer. His urgent desire, however, was to give the Koreans the New Testament. The translation could be made by the Korean assistant, under the supervision of Ross, from the Chinese New Testament; and the Delegates Version was used. In this work Dr. Ross had the able assistance of his brother-in-law and colleague John McIntyre.

The first portion of the New Testament completed was the Gospel of Luke. The Korean type for the printing of it had to be designed by Dr. Ross and then cast in Japan. Although lacking practical experience in the art of printing, he succeeded in setting up a printing press and in initiating some Chinese men into the work. Here the difficulty arose of finding a Korean who could set the movable type. But again, as in the case of the Korean teacher, the need was providentially supplied. A travelling medicine vender, in financial difficulties, had come to Dr. Ross for assistance. He was given the task of setting up the Korean type. The work naturally progressed

THE KOREA MISSION FIELD

very slowly, so that the printing of the Gospel of Luke was not finished before the year of 1882.

At that time a new impetus was given to the work. A young man, attached to the Korean Embassy travelling to Peking with the annual tribute to the Chinese Emperor, visited Dr. Ross several times. His alertness for work so impressed the latter that he employed him as a compositor for the printing of the Korean books. The former compositor was sent out, with a supply of the newly-printed Gospel of Luke and various tracts, as a colporteur to the Koreans scattered over Manchuria. The results of this tour and other tours by this colporteur and by Dr. Ross were far reaching in bringing the knowledge of Christianity to the Korean settlers throughout Manchuria.

The same year that the Gospel of Luke was published, the Gospel of John was also issued. The expenses of printing of both having been borne by the National Bible Society of Scotland. The number of copies of each was three thousand. Both of these Gospels, having been translated by a man from the northern part of Korea, were in the dialect of that section of the country. Consequently, when Dr. Ross was able to secure the assistance of a convert from Seoul, he employed him to revise the Gospel of John to conform with the dialect of the Capital. Of this one thousand copies were published in 1883.

During the same year Dr. Ross revised the Gospel of Luke, with the purpose of removing the idiomatically Chinese expressions. He also translated the Acts, and printed three thousand copies of each. The expense of this was borne by the British and Foreign Bible Society, who at this time also refunded the previous expenditures of translation.

In 1884 an edition of the Four Gospels and Acts, in Chinese, with the Korean endings indicated by certain arbitrary Chinese characters printed at the side, was prepared by a Korean who had been converted during a visit to Japan. His name was Yi Soo Chon, or Rijutei

in Japanese. Three thousand of these were printed by the American Bible Society in Yokohama. The same year the Gospels of Matthew and Mark translated by Dr. Ross were published, and next year his revision of the Gospel of John, with Ephesians appended, was printed.

The year 1887 saw the completion of the whole of the New Testament by Dr. Ross, and its publication.

In 1884 and 1885 several American Protestant missionaries arrived in Korea, and as soon as they got a sufficient knowledge of the language they assumed the responsibility of giving the people a more perfect translation of the Bible. With this object in view a Permanent Bible Committee was organized in Seoul in 1887, with Rev. H. G. Underwood and Rev. H. G. Appenzeller as its charter members. However, by 1895 the Gospels of Matthew, Mark and Luke, and the Epistle to the Romans only had been published, and these were merely revised versions of Dr. Ross's translations. It was then decided that it would be best to prepare an entirely new translation of the New Testament, independent of Dr. Ross's.

Meanwhile the whole work of translation and publication of the Bible had been committed to a new organization, namely The Bible Committee of Korea. It was their prerogative to appoint members of the Board of Translators and to advise the Bible Societies as to the printing of the books. This organization has been functioning ever since then.

The whole of the New Testament prepared by the Board of Translators was published for the first time in 1900, in an edition of fifteen thousand.

Mention must also be made that in the years 1892-1897 a Roman-Catholic edition of the Liturgical Gospels with commentaries, in nine volumes, appeared in Seoul.

Great credit is due Dr. Ross for his work of translation done under difficult conditions and with an imperfect knowledge of the Korean language. While the grammar and spelling were faulty and idioms often Chinese, Koreans

had no difficulty in reading and understanding this New Testament. Certainly, the large number of converts reported by Dr. Ross and other Scotch missionaries received their knowledge of Christianity through reading the books translated by Dr. Ross. For that matter, the books of the Bible that have been in use during recent years, although translated under far more favorable conditions, have been in need of a thorough revision. We cannot, therefore, speak too highly of the great task so well accomplished by Dr. Ross. One is justified in saying that in some respects Dr. Ross was to Korea what Wycliffe was to England, or Luther to Germany, or Cyril and Methodius to the Slavic nations.

Turning to the translation of the Old Testament, we find that the first attempt was made by the writer of this sketch fifteen years after the first Korean Gospels appeared. The impetus for it may be traced back to the fact that the writer was brought up in an orthodox Jewish home, where the daily reading of the Hebrew prayerbook impressed upon him the beauty and spiritual inspiration of the Psalms, many of which he memorized. Years later he was providentially led to Japan, where he embraced Christianity and from where he was

sent to Korea as a colporteur of the American Bible Society. This was in 1895. Noticing that the work of re-translating the New Testament by the Korea Bible Committee was making slow progress, and realizing that it would be many years before the translating of the Old Testament could be begun, he was filled with a longing to give the Koreans at least some of the Psalms. Although the acquisition of the language was slow, due to the fact that English had to be learned at the same time, at the end of two years, spurred on by his familiarity with the Hebrew Bible, he dared to undertake the translation of a selection of the Psalms, omitting only the Imprecatory Psalms. In the course of a year the translation was finished, comprizing half of the Book. In order to ascertain whether the translation was at all usable, the manuscript was handed for examination to four of the missionaries most familiar with the language. They not only gave their approval, but three of them offered to advance the funds for the printing of the Psalms. The book, called *Sipyon Chwallyo*, was published in 1898, and for eight years remained the only portion of the Old Testament in the Korean language for the use of the Christians.

Through the Hermit's Gate with Suh Sang Yun

BY ELLASUE WAGNER

CHISTIANS OF all the world look with honor upon the names of Luther and Wycliffe, great names written large on the pages of church history; these are names of men who gave to their people the Holy Scriptures in their own tongue. By contrast it is difficult for us to realize that it was within the life-time of many now with us that the first translations were made into the Korean language.

To-day we enter a crowded house of worship and join with thousands of fellow Christians throughout this land in song, prayer and

full enjoyment of the open Bible. Can it be true indeed that it is only a few short decades since the rulers of this land were using every effort to wipe out this religion and to destroy all those foreigners who dared to venture within the Hermit's Gate? Strangers, whether missionaries or ship-wrecked mariners, met quick, relentless death. You may stand on South Mountain overlooking the city of Seoul and look down upon the "field of blood" where now stands the Roman Catholic Cathedral, a place where many martyrs won their crown. Between 1866 and 1870 it is estimated that at

least 10,000 Korean Christians of the Roman Catholic faith were martyred. The foreign priests themselves met the same fate. The rulers doubtless thought that they had succeeded in their purpose of stamping out forever the religion they so much feared and hated. Little did they understand the intrepid faith and devotion of such men!

The story of the Ross and Rijutei versions has been told in this number of the *Korea Mission Field*, but there are few things in the annals of church history more thrilling than is that of the way in which copies of this "Ross" version first came to Korea. Appenzeller and Underwood came from the South in 1885 with Rijutei's translation. But two years before this, in 1883, another man whose name is not so well known, came from the north bringing with him the "Ross version". This is the story of the way in which Suh Sang Yun brought with him through the Hermit's Gate the Gospel message in the tongue of his people.

We continue to speak of the "Ross version". Would it not be more correct to say "Suh Version"? This man, Suh Sang Yun, passed to his reward in 1926. We should know more about him and give to him the honor due him in his pioneer work of the translation of the Scriptures. This is the man who risked his life again and again to bring from Manchuria across the border the precious books he carried.

When he was 23 years of age, in 1873, Suh Sang Yun left home to seek his fortune as a merchant in the land of promise, Manchuria. In Newchang he met many difficulties and finally fell ill. There he found himself a stranger among a strange people, helpless and alone. The Rev. John McIntyre, of the United Presbyterian Church of Scotland, took the young Korean into his home. He received medical attention and careful nursing and recovered his health. While in this home he first heard the Gospel message, accepted Christ and was baptized.

Some months later Dr. Ross met this young Korean Suh. He felt sure that this was first

Protestant Christian from among the Korean people. Dr. Ross had heard much of this country and her people, of her persecution of the faithful and he had long cast eager, hopeful eyes toward the closed Gates of the Hermit. Surely, thought he, this was an opportunity sent from God to translate the Scriptures into the Korean language. He forthwith engaged this young man and another Korean to go with him to Mukden "to teach him the Korean language and to help translate the New Testament." We know little of Dr. Ross or of his ability as a linguist, but it seems not likely that with the burden of other heavy work upon his shoulders he should have had opportunity for sufficient progress in the difficult language of Korea to enable him to translate the Scriptures from Chinese into this tongue. It seems a more reasonable conclusion that the "Ross version" is the work of these two Korean young men with such assistance as the missionaries were able to give through the medium of the Chinese written language, with which the Koreans had been acquainted from childhood'. In due course of time the Gospels of Luke and John were published by the National Bible Society of Scotland.

The books were now ready. But these books were prohibited in Korea, it was what a man's life was worth to be caught with one such in his possession. The Hermit's Gate was closed and barred against the Bible and against any who might carry it. Who would be brave enough to face the dangers of that journey?

Suh Sang Yun realized that his task was only part done. He must not falter in his purpose to give to his native land the Book. It was in 1883 that he said goodbye to his friends in Manchuria and set out on the lonely, dangerous journey to his native land. He took with him a supply of the New Testament in Chinese and the newly published Gospels in Korean. He fully realized the dangers before him, dangers from wild men and wild beasts, but he was resolved to do

his best to reach Seoul, the capital of Korea. After many trials and tribulations he arrived at Yong Wang Song, an outpost on the Korean-Manchurian border, 40 miles from the Yalu River. Being a Korean he had hoped to be able to cross the border without the usual difficulties encountered by foreigners. But it was not so. He was stopped by two policemen, his baggage was searched and when they found the forbidden books in such quantity in his possession their fury was terrible. They took him to a dark, filthy prison and informed him in no gentle terms that the penalty for having even one such book was certain and immediate death. What death should he not die for such an evident purpose to scatter this foreign religion among the people? We can imagine the darkness of the hour. But when he told of this epoch-making journey he dwelt not at all on his own dangers or suffering. He said: "I had no fear, but trusted in the power of God to deliver me." With this child-like confidence in the Heavenly Father to protect His own it is probable that he was not even surprised when he found that two of his prison wardens were old friends. To him there was nothing strange in this, it only showed the leading of God in preparation of the way for His Word to enter the Hermit's Gate.

The warden told him that he had no time to lose, that he must escape immediately, that night. He promised to help him to get away and promised to leave the door of his cell unlocked. They took charge of his books and told him that these would be publicly burned the following morning. This news brought great distress. He answered that the books meant more to him than life itself and begged earnestly that he be allowed to keep a few copies.

How amazing this request. Foolish fellow, thought the warden,—why take with you the certain evidence that will condemn you to a more terrible death when you are caught again, as you doubtless will be? "Do you mean that you are willing to risk your life for

a few trifling books?"—surely a queer man this. But after much pleading they consented to give him ten copies of the Gospels in Korean. Suh escaped from the prison that night, he finished the remaining 370 miles of the journey on foot and reached Seoul at last in safety. Then began his work of distributing the treasure. Think of it! Only ten copies, it might be years before the opportunity would come to go for a new supply. How carefully, with prayer and thought he must have doled out those few booklets. New believers came to read and ponder the wonderful, strange words and to copy them secretly in hidden places to be taken out and read when alone. More precious than diamonds and rubies were those ten small books!

After many months a box of books sent by Dr. Ross by way of Shanghai arrived in Chemulpo. Again this nearly cost his life, for of course they were opened by the Customs House officials. They were amazed at the contents and immediately ordered the arrest of the man to whom it was assigned. Just at this opportune time a messenger arrived from the German officer in charge of the Customs of this port. He had received a letter from Dr. Ross asking that he see that this box be delivered to Suh Sang Yun. He knew that Suh was in grave danger and he and his wife, who was an earnest Christian, took him into their home. They proved to be real friends, and were very kind to him, helping him in many ways, and it was through their influence that Suh not only escaped arrest but also received the box and its precious contents and was thus enabled to continue his work.

Can you imagine the joy of this lone worker when Appenzeller and Underwood arrived in 1885? Here was some one at last to share his labor in sowing the seed of the Gospel. Korea at last had signed the Treaty allowing foreigners to enter her portals, and as usual the missionary was first to arrive. It was Suh who helped Mr. Underwood in his first meetings in Seoul, the first to preach the new

message of an open Gospel in this ancient city.

Mr. Hobbs, Secretary of the British and Foreign Bible Society, tells a thrilling incident in connection with this story. Mr. Hobbs had made an address in Syun Chun concerning the work of the Bible Society and had told of this man Suh and of how he had carried the Gospel first from Manchuria. Then up rose an elder in the church to tell how he had been one of the favored few to receive a copy of those

treasured Gospels saved from the flames. He had believed the message contained in the little book, had become a follower of Jesus Christ 50 years ago,—the seed had not fallen into barren ground.

Since that first imperfect translation the Bible Society has published more than 19,000,000 copies of the Scriptures in the Korean language, and has continued as a co-partner with the churches in winning the people for Christ.

The Present Version

E. M. CABLE, D. D.

TWENTY FIVE year after the arrival of Protestant missionaries in Korea, the Board of Official Translators, working in Chunju, Korea, completed the translation of the Bible at five in the afternoon of April 2, 1910, and flashed this memorable message over the wires to the agent of the British and Foreign Bible Society in Seoul, "Translation all done".

Twenty seven years later, namely, in August, 1937, the two Boards of Revisers of the Old and New Testaments announced the completion of the REVISION of the Bible. This task, while perhaps not as spectacular as the first, is of no less importance, and should be greeted with the same degree of satisfaction.

The original translation was accomplished under many difficult circumstances, due to the rapidly changing personnel of the translators on account of illness, to conflicts with other obligations from which they could not be released by their missions, and to language difficulties.

In some mission fields the translation and revision of the Bible have been committed to men relieved of all other mission duties, in order that the task might be completed in as brief a time as possible. This is the ideal way. But in Korea this has been very difficult, due to the limited number of missionaries

and to the urgent demands of the work. For a limited time the Northern Presbyterian Mission released Revs. H. G. Underwood, and J. S. Gale; and the Southern Presbyterian Mission released Rev. W. D. Reynolds for a period of five years, his support being assumed by the Bible Societies. The necessarily sporadic manner of work may account for the fact that it took almost fifty years to give the Bible to the Koreans in its final, excellent version. The completion of this important task in the face of many difficulties is a just cause for rejoicing, and in itself speaks in no uncertain tone of Divine approval.

It cannot be doubted the translation and distribution of God's Holy Word in the language of a people is the greatest service that can be rendered to them. The unprecedented growth and development of the Christian Church in Korea has been due largely to the use of the Scriptures. They have been, and still are, the greatest evangelizing agency here. The love of the Koreans for the Bible has become proverbial, and the Korean church, as well as the individual Christians, are Bible centered.

It is inspiring to think of the unbounded enthusiasm and devotion of the pioneer missionaries as they contemplated this great

THE PRESENT VERSION

undertaking. In 1887 the Permanent Executive Bible Committee of Korea was organized, consisting of the Revs. H. G. Underwood, W. B. Scranton, M. D., H. G. Appenzeller, J. W. Heron, M. D., and H. N. Allen, M. D. In 1895, at the suggestion of Mr. Alexander Kenmure, who had recently become the resident agent of the British and Foreign Bible Society, the constitution of the Bible Committee was revised and a Board of Official Translators was appointed. The members of this board were,—Revs. H. G. Underwood, H. G. Appenzeller, W. B. Scranton, M. D., M. N. Trollope (later Bishop in Korea) and J. S. Gale. Two years later Rev. W. D. Reynolds was added. All of these men, except Dr. Reynolds, are now of sainted memory, and their names will always be indelibly stamped upon the early history of Christianity in the Hermit Kingdom.

The Board of Translators have met in sessions as frequently as possible, and by 1899 several portions of the New Testament had been translated and printed in individual copies. But as there was a demand for the Four Gospels and Acts bound in one volume, the Bible Society was prevailed upon to print such an edition. The Board of Translators, feeling that this would perhaps satisfy the need temporarily, began the translation of the Old Testament, taking up Psalms first, but before a third of the book was completed, the furloughs of four out of the five members fell due; and there were no more regular meetings of the Board for nearly two years.

In the summer of 1900 a tentative translation of the whole New Testament was completed, and the event was celebrated by a Thanksgiving service in the First Methodist Episcopal Church in Seoul. This translation was published the following year, a revised text in 1904, and a further revision in 1906.

In March, 1902, Revs. H. G. Appenzeller, J. S. Gale, and W. D. Reynolds met in regular sessions at Mokpo. This was made necessary by the removal of Mr. Reynolds to that station to take charge of the work during the absence

of Revs. Bell and Owens on furlough. Before concluding their session they agreed to meet there again during the summer. Mr. Gale and his assistant arrived in Mokpo on schedule time, but Mr. Appenzeller was detained in Seoul by a trip to the country with Bishop David Moore of the Methodist Episcopal Church. A few days later Mr. Appenzeller and his helper boarded a coasting steamer at Chemulpo for Mokpo. The writer went down to bid him farewell, never dreaming that this was the last time he would see his dear friend and colleague. That night, due to a dense fog, the steamer collided with an oncoming vessel and sunk with nearly all passengers on board. This irreparable loss left the Board with only two members resident in Seoul. Since, according to the constitution of the Bible Committee, three votes were necessary for passing a manuscript, overtures were made to the Southern Presbyterian Mission to have Mr. Reynolds moved back to Seoul. This was granted, and the Board once more began its sessions in Seoul.

The place of the late Rev. H. G. Appenzeller was filled by Rev. G. H. Jones, who continued with the Board for six months. Fortunately at this time, Revs. H. G. Underwood and J. S. Gale were allowed by their Mission to give their whole time to the work of the Board of Translators. This satisfactory arrangement made it possible for the Board to complete the revision of the New Testament in two years, and it was published in 1904.

It was a red letter day in the history of Christian missions in Korea, which was commemorated by fitting ceremonies. A public thanksgiving service was held in Seoul, at which the British and American ministers, representative missionaries from all parts of the country, and the agents of the British and American Bible Societies were present. Felicitous addresses were made in both English and Korean, and special bound copies of the New Testament were presented to the translators and their Korean assistants.

The Board was now ready to take up the

translation of the Old Testament. Although some work had been done by individuals, the translation was taken up anew. But barely had the Board begun its work when Dr. Underwood's health failed and he had to return to America, where he was detained for several years. The furlough of Dr. J. S. Gale also fell due at this time, so that Dr. W. D. Reynolds was the only one of the Board left. In order to meet the requirement of the Bible Committee with regard to the passing of a manuscript, two native assistants were appointed as full members of the Board, the Bible Societies assuming responsibility for their support. For some time Dr. Reynolds continued the work with them. In the fall of 1906, Revs. W. G. Cram and A. A. Pieters were elected to the Board, but on account of various other mission assignments, they were unable to give much time to the translation of the Bible.

In the spring of 1907, Dr. Ritson of the British and Foreign Bible Society and Dr. Fox of the American Bible Society were visiting Korea, and, after a conference with the Bible Committee, gave their permission for Dr. Reynolds and the two native members, Kim Chung Sam and Yi Sung Tu, to proceed with the translation of the Old Testament. For this reason the first translation of the Old Testament was almost entirely the work of these three men. They worked faithfully, and saw the consummation of their task on April 2, 1910, in the city of Chunju, thirteen years after the work was begun.

The entire Old Testament was published the following year, and marked another memorable day in the history of Christian missions in this peninsula. Suitable services were held commemorating this achievement.

Before long, however, it became apparent that the tentative translation of the Bible needed revision. The rapid growth and change of the language due to the influx of Western ideas, the ever expanding knowledge of archeology and philology, which threw new light upon the meaning and interpretation

of the Scriptures—these and other factors necessitated the revision of the original translation.

The general opinion was that the Old Testament was in more immediate need of revision than the New Testament, since the latter had already been revised. Consequently, an Old Testament Board of Revisers was constituted, with Revs. H. G. Underwood, J. S. Gale, and W. D. Reynolds as members. The latter, however, asked to be excused, because he had already given so much time to translation, and because he felt that other duties were calling him. For some years the work was carried on intermittently. In 1917 the Revs. M. B. Stokes and E. M. Cable were elected as additional members of the Board; but the former was unable to serve at that time. The writer, in addition to his other mission duties, gave considerable time to revision work, meeting with the Board in sessions held one or two months in the spring and again in the fall of each year.

In 1920 the Revs. G. Engel and W. C. Erdman were added to the Board; but Mr. Erdman resigned the following year. In 1922 the Revs. R. A. Hardie, and W. M. Baird were elected as members of the Board and in the following year the Rev. W. M. Clark. In 1923 Dr. J. S. Gale withdrew from the Board and in 1924 Dr. W. M. Clark resigned. In 1926 the Revs. A. A. Pieters, Nam Kung Hyuk, and Kim In Choon were added to the Board. The latter gave his assistance to Dr. Baird until leaving for the United States to continue his theological studies. These periodic changes in the personnel of the Board greatly retarded the work.

Only the Pyeng Yang section of the Board, composed of the Revs. W. D. Reynolds, G. Engel, and W. M. Baird, was able to have frequent meetings. In 1930 Dr. Baird came to Seoul, where he, Dr. Cable, and Mr. Pieters continued for some months. Dr. Baird's death of typhoid fever on November 28th, 1931, was a great loss, as it made it impossible for the Pyeng Yang section, and even for the Seoul

section, to have the required three persons present to pass a manuscript.

The Rev. A. A. Pieters had completed the revision of all the remaining books of the Old Testament. To expedite the examination of these books, the Bible Committee appointed Mr. Yi Won Mo a member of the Old Testament Board of Revisers, and during the years of 1935 and 1936, he, Dr. Reynolds, and Mr. Pieters had regular meetings in Seoul, at Chiri San, and in Pyeng Yang. By the spring of 1936 the Old Testament revision was thus completed. However, due to the fact that the revision work had stretched over twenty five years, the Board felt it necessary, for the sake of uniformity of style and greater accuracy, that Messrs. Yi Won Mo and Pieters should revise once again the books done previous to Dr. Baird's death. So each book was carefully read and necessary corrections were made. Then the manuscript was sent to Dr. Reynolds for his additional suggestions. This method of operation was continued until the summer of 1937, when the final revision of the Old Testament was concluded.

The revision of the New Testament was more expeditious. The work was begun in 1926, when the Revs. M. B. Stokes, S. D. Winn, F. W. Cunningham and C. Ross were constituted a Board of Revisers. After two years Mr. Ross withdrew from the Board. In 1930 the Revs. J. C. Crane, D. D., and Nam Kung Hyuk, D. D., were added to the Board, and later Rev. W.

M. Baird, Jr. This Board, by meeting in Seoul or Pyeng Yang, and in the summer at Wonsan Beach or Chiri San, completed its work in 1937.

The whole Bible in its final revised version is at present being printed, and will soon be in the hands of the Korean church.

The readers of this sketch of the translation and revision of the Korean Bible can readily understand the many obstacles that were met and had to be overcome, and with what travail the work has come to its consummation.


In spite of all the difficulties, such as loss of time by furloughs, long intervals between meetings in the early stages of the work, delays due to sickness and death, the first translation of the New Testament was completed in seven and a half years, and that of the Old Testament in five and a half years.

The revision of the Old Testament took much longer than the translation, covering a period of almost twenty six years. It was caused by the same difficulties as those experienced in the translation, only in a more aggravated form. The revision of the New Testament also required more time than the translation, lasting almost eleven years. Nearly fifty years were thus spent in the translation and revision of the version now being published.

This is the thrilling story of our Korean Bible.

Publication and Distribution

THOMAS HOBBS

 ALL THE WORK of printing and binding Korean Scriptures is now done in Seoul. Up to the time of the great earthquake in Japan, September 1923, practically all of this work was done by the Fukuin Printing Co. in Yokohama. There were printing houses in Seoul that solicited our orders, but when given work to do the re-

sult was far from satisfactory. The earthquake disaster destroyed not only our complete stock of moulds, plates and printed editions, valued at ¥ 30,725, but also the Printing House that had served us with satisfaction for many years. Mr. Muraoka, the Junior Head of the Fukuin Printing Co., who had studied printing in England, perished in the disaster.

When the company was re-organized, they were unable to undertake any of our printing work and we were forced to give orders to inefficient companies operating in Seoul. While the work done was far from satisfactory it showed a considerable improvement on former efforts, which indicated that the Seoul printers realised their opportunity and intended to make the most of it. Quite a number of Printing Companies were formed, worked for a time and failed. But eventually reliable companies came into being and turned out work that compared favourably with what had been done in Japan.

Up to 1932 our best leather binding work was done in Japan. Then a local Japanese Company, employing Koreans who had learned the trade in Japan, accepted our orders for this better grade of binding and has done very creditable work. So that now we do not have to give any of our printing and binding orders to companies outside of Seoul.

Mr. G. Cowan, the Publishing Superintendent of the British and Foreign Bible Society in London wrote to Mr. Hugh Miller in June 1937 "I have just seen the copy of your new No. 4 type Old Testament and congratulate you on its production. I really have no criticism to offer, and consider it excellent in every way. It is much better printed and bound than most of the books which come to us from foreign countries, and the Koreans have every reason to be proud of the quality of their work, both printing and binding." This commendation of Korean printing and binding, coming from a man with so wide an experience of this work, is very gratifying.

The Four Gospels, Acts and Romans—6 volumes—have already been published in embossed type (Braille) for the blind. Beginning with First Corinthians the remainder of the New Testament is being set up in the Revised Text.

There are three chief methods by which Scriptures are distributed in Korea: (1)

Salaried Colporteurs, (2) Commission-Sellers, (3) Book-Stores.

Salaried Colporteurs. In 1937 we employed a staff of 78 men, who worked 3,458 weeks, giving an average of 66 full-time men. They sold 702,356 volumes, about 75% of our total circulation. These men work almost entirely among non-Christians and sell chiefly copies of the Gospels, Acts and Proverbs. In our reports we refer to these books as Portions, but each Portion is at least one complete book of the Bible. The total cost of our salaried colporteurs last year was ¥42,105 and the proceeds from their sales amounted to ¥12,347. So it would have saved the Bible Society nearly thirty thousand Yen to have given free the books sold by our salaried colporteurs. And this is not taking into account the cost of packing, freight, etc. Furthermore, the sale prices of these books are practically all below the actual cost of printing and binding. This gives an idea of what it costs the Bible Society to fulfil its object of placing the Scriptures within the reach of all. We instruct our colporteurs to call at every house, even the poorest, and from those people who have no money and want a book, to accept an egg, a handful of rice, or whatever is offered, in payment.

A logical question, and one that is often asked is: "If it costs less to give free than to sell, why not adopt the cheaper method?" The answer also is logical and convincing. We want the Scriptures to be placed within the reach of the people for whom they are intended,—for if this is not done the work and expense of translating and publishing are in vain,—and in unevangelised districts the only way to do this is through salaried colporteurs. Then, people are more likely to value and use a thing if they have paid something for it. The average man who has bought something, no matter how cheaply, wants to get his money's worth out of it. So, our policy, based on experience, is to sell, rather than give free, but at a price the poorest can pay. The

Gospels in Braille are sold at thirty sen a copy although they cost from 50 sen to ¥1.78 per volume to produce. To Leper Hospitals and such-like institutions we make free grants of Scriptures.

We do not lose sight of the fact that distribution through salaried colporteurs is an expensive method, justified only in unevangelised territory. That it has been worth while in Korea is more than proved by the reports received of work done and results achieved. But we are hoping that an increasing amount of the distribution in evangelised and adjacent districts will be done by the cheaper methods of selling on commission, and through book-stores.

While Korea is acknowledged to be one of the most successful mission fields in the world, the task of evangelising is far from being accomplished for less than two per cent. of the Koreans are Christians.

Commission-Sellers. While we have one hundred men listed as commission-sellers, they sold last year only 38,863 volumes, approximately 4% of our total circulation. Very few of them do any aggressive work, being content to accept orders, send them in to the Bible House, receive the books and deliver them. To encourage these men to do aggressive work among non-Christians, such as our salaried colporteurs do, we allow fifty per cent commission on Portions. But they sell mainly


Bibles and Testaments on which the commission is twenty-five per cent.

Book-Stores. To have the Scriptures on sale in book-stores within the reach of all the people in Korea is our ultimate goal. Other methods employed are intended to make the Scriptures known, and lead up to this more permanent arrangement for the distribution of our books. Facilities for transportation have been so greatly improved by the Government General that books can be shipped to most of the districts in Korea by freight and be delivered within a reasonable period of time. To other places we can send by parcels post.

At present we have 308 book-stores listed on our roll, through which 114,914 volumes were sold last year, this being about 12% of our total circulation. Many of these book-stores, however, are far from being satisfactory, and need to be greatly developed before they could undertake to do the distribution necessary to be done. Apart from a few of the larger stores we deal on a cash basis. At one time we asked the missionary, or responsible Korean, recommending a man as a book-store keeper to guarantee him, but experience taught us to change to the present more satisfactory plan. These book-stores are scattered over the thirteen provinces of Korea and are the beginning of what we expect to become our chief method of distribution.

Special Methods of Scripture Distribution in Andong

JOHN Y. CROTHERS

 **THE FIRST METHOD** of Scripture distribution used in Andong aside from ordinary colportage came from the spontaneous enthusiasm of the new Christians on the appearance of Mark's Gospel in the small size. The whole church became a "preaching society" which reported annually on 1. The number of new believers, 2. The number of books sold, 3. The number of people preached to. Banners were given

to the best districts. Grandmothers and little children vied with one another in making sales. In five years 85,000 volumes were sold, costing the Bible Society nothing for salaries.

The second method rose from a request by a Women's Missionary Society for a colporteur to work one month in a nearby village. They promised to sell his books for the month, so we sent them 600, well over the average

sales at the time. Many other churches tried the plan, but it did not last as long or work as well as the first method, for some began to give books away, so we dropped that method.

A third method has been used for several years by myself; giving gospels instead of money in the Sunday collections when itinerating. For instance, when at the Naisung church, the last church visited before furlough, I asked them to see how they could multiply my gift before my return. That was the first church visited after furlough, and the 80 gospels has grown to 10 yen. This is made possible by the 50% discount allowed by the Bible Society. Other churches have quadrupled the gifts, or more. Sometimes the gospels would be found wrapped up in a napkin, so my present practice is to distribute the gospels among the congregation, receiving I sen per gospel, and then to send this money to Seoul at once for twice as many as my gift. From my return from furlough in September 1936 to Annual Meeting 1937 I gave the churches 1880 gospels. How many they have sold I do not know.

A fourth method has been to sell gospels myself whether in my study or on buses or trains, in shops or department-stores, at police or township offices, at markets or along the road. I carry both Korean and Japanese Gospels, and often find that the latter can be sold when the former can not. I have received in payment apples, pears, chestnuts, matches, eggs, toilet soap and aside from money, perhaps the commonest barter has been for insect

powder. This is due not entirely to the prevalence of insects, but partly to the fact that powder is called "yak" by the Koreans, and this same word means "testament" and is printed on the front of the gospel. When the pedler hears that this other "yak" is not to be used externally, but internally through the eye or ear; that it is not for the body, but for the soul; not death-dealing, but life-giving; that after he has used it all once it is not gone, but still all there; that for one can of his he may receive five books of mine, he rarely fails to make the trade. Since furlough I have sold 1291 gospels.

We are experimenting with a fifth method at present, having Bible Institute students sell Scriptures as a self-help and practical work project. They sold more Testaments last year than colporteurs had ever sold in our territory in one year. The sales of portions was only one third what it had been in our banner year, but the cost of colportage per volume was much less. They earned 400.00 yen during the year.

If the third and fourth methods above were used by each itinerating missionary it would boost annual sales by the hundreds of thousand, and if each Korean salaried church worker could be persuaded to use the fourth method our sales would leap way over a million. After such a seed-sowing we would have to pray all the harder for the Lord of the harvest to thrust forth laborers into His harvest.

Bible Study

HERBERT E. BLAIR



RECENTLY THE writer went over the new railway, through a world of purest white snow and wonderful evergreens, to beautiful Kangkei to teach the life of Christ, I & II Corinthians, and I & II Thessalonians in the Bible Institute.

A splendid group of young men, many of whom had been through common schools, were in the classes. The First Class men, especially, showed remarkable ability of memory and their examination papers were exceptionally good. What a joy it was to

lead these men through an intimate study of the life of our Master, and help them see how Paul devoted his life as a living sacrifice in establishing and teaching the early churches in Greece. In a world full of new books and magazines and newspapers the soul starves. But these wonderful books of the Bible are full of richest food. The great world rushes on with its traffic, its wars and its wisdom and may never know how groups of eager hearts gather at the bubbling springs of God's Word and drink deeply of the water of eternal life, and are glad.

Why have these Korean students all these years been such eager Bible students? What was it that made those young men of the mountains leave their warm homes and work, and come with aching hands and faces through the drifted snow, with the thermometer twenty below zero, to study the Bible? There are scores of these Bible Institutes scattered over Korea, some with hundreds in attendance. What impells the hundreds of thousands, Sunday after Sunday, all these years to gather in the Bible School classes of all the churches? What is it that makes it possible to continue the Winter Bible Conference system with tens of thousands studying every year? And the tens of thousands of children who gather for Vacation Bible classes? Is it that the Bible has living power? Yes. Is it because the Korean church has been providentially prepared and guided? We think so. Is it that they have not had their lives full of other things? No doubt. Is it that the missionaries have unitedly concentrated their efforts to make the Korean church a Bible loving, Bible believing church? Unquestionably, and perhaps that is the principal reason; for the Korean Bible is no more attractive than any other well translated Bible. Here, a strong band of missionaries, fairly well qualified as Bible teachers and decidedly in earnest, have left little reason for doubt in the minds of the Korean Christians that they believe that the Bible is more worth while studying than all else. Also God has poured

out his grace upon the Korean church and in full harmony with the age long testimony of the Church universal, the Korean Christian heart has learned to cry—

"Thy Word is very pure,
Therefore thy servant loveth it,
I am small and despised,
Yet do I not forget thy precepts,
Thy righteousness is an everlasting righteousness,
And thy law is truth." Ps. 119:140-142.

For over fifty years the Korean church has been studying the Bible and standing in awe of God's Word, "As one that findeth great spoil" Ps. 119:162. The opening of God's Word has given light.

During long years of itineration we have been in a great number of Korean homes over night. Many times we have been awakened by the sound of singing at early family prayers, as the weird music floated across the courtyard. Then, more faintly would come the sounds of voices as each read around a verse of Scripture, first the father, then the halting voice of an unschooled mother, then the high-pitched, clear, ringing voices of school children, then the fainter tones of a little child, helped along, word by word, by the father, after which would come the prayer.

In these homes we have seen many bibles, often dirty and worn, but often, carefully marked and well preserved. Going from church to church with helpers and pastors, sometimes when in urgent need of a concordance, we have been humiliated and amazed by the way these Korean workers have known their Bible more exactly than we have, though perhaps we have attained a better grasp of its general truth than they. The theological bias has not yet laid hold of the average Korean Bible student's mind. They are relatively more handicapped as to biblical, historical back-ground. But their minds are adhesive of dates and narratives, names and lessons. Inheriting a genius for balanced phrases through Chinese studies, they dearly love to group truths and polish outlines. Increasingly volumes of Bible studies are being printed and offered the public. One southern

elder has been publishing a private commentary on the Sunday School lessons for years. The demand for his "Lessons" increases. The special virtue accredited his teachings is the fact that he has a marvellous memory for Scripture, enabling him to illustrate Scripture with Scripture inspiring. Unquestionably, many Korean leaders have found that, "The law of Jehovah is perfect, restoring the soulThe ordinances of Jehovah are true and righteous altogether." Ps. 19:7, 10.

From the very beginning there has developed in Korea a sort of propulsive movement towards Bible study. Missionaries have been supposed to know their Bible fairly well, but many have had to study furiously at times to maintain any semblance of superior authority as teachers before the leaders of the church. The pastors and helpers, the Bible-women and teachers have had to study diligently to keep ahead of their followers. Sunday-school workers have had to prepare their lessons with especial care to avoid humiliation before their classes. So it has gone on like a great school. Bible study has been the very stream of life in the church. Everybody has had to study or fall behind.

Gradually the program of religious education in the church has come to hold the place of first importance. Boards of Education in the churches have fairly out-done themselves in secretarial and executive efficiency. Courses of study have been developed. Text books and Sunday School materials have been provided. Great Sunday School conventions have been staged and standards of organization and teaching and study have been raised. For years, now, the International Lessons have been followed. Much still remains to be attained in Sunday-school work but year after year, Sunday after Sunday, in men's, women's, and children's departments, all over the land in the various denominations, in about the same way, practically the entire

congregations of the churches have been studying their Bible. What a sight it is, in the larger cities, to go from church to church and look in at the open doors during the Sunday School hours and see the hundreds of teachers and thousands of believers studying their Bible! They may not get much at a time but gradually God's Word becomes the law of redeemed lives.

Correspondence Bible study courses are also provided for those who wish more thorough knowledge. There are also teacher training correspondence courses for the more ambitious teachers. Daily Vacation Bible School work has also been very popular and helpful not only to the children of the churches but to the many non-Christians who are reached as well. These schools are also a splendid training school for hundreds of older students. This requires careful organization, but it keeps the Bible central in the life of the church.

Much has been said and written about the special Winter Bible class system of the Korean churches. This still persists and the classes are a great help and inspiration. They have become a very vital part of the church life. They are a rally, a revival, a convention, a Bible study feast and an evangelistic effort all combined. Churches mark their growth by their Bible classes. Year after year, in great varieties and often enrolling large numbers, these classes continue their power and helpfulness. They provide, also, an inspiring platform for the development of young talent and the testing of men for leadership.

Bible Institutes have not yet attained the development of Bible Schools in America. They are, however, advancing rapidly. Missionaries started these institutes to train church workers not on salary. Korean churches in some of the larger centers are now beginning similar work for themselves. Only two or three months a year are spent in these classes. Here select groups of younger

HISTORICAL NOTES

leaders are gathered for intensive study of the Bible with a few helpful normal classes added. Young men and women have their Institutes at different times. They are at their own expense for travel, food and books, and most of them go back to their home churches to give better leadership, but not to get salaries. Some become Bible-women. Some become helpers and, eventually pastors. This is perhaps the most valuable field of missionary effort at the present time.

But even Bible study has its difficulties. Inter-denominational co-operation in Bible training has largely broken down. This may not be entirely bad if it ends friction, but there is danger that it may lead to more extreme theological contentions. Also there is

the host of our Christian children who are being rushed off to the non-Christian public schools where the Bible is not permitted. Even in our own church schools Bible teaching is strictly limited. A generation of young people, growing up with a non-Christian public school attitude, without the simple Bible-taught faith of their fathers, is too largely slipping away from the church and is being lost to Christian leadership. Many hold their faith and are making splendid leaders. But the Korean church cannot give up its life of Bible study and hope to save its radiant soul. We are grateful for the sway of the Bible in the Church in the past, and are jealous for every advantage for the Bible for the harder days ahead.

Historical Notes

1882 Korea was attached to the Japan Agency of the American Bible Society, with the Rev. H. Loomis as Agent.

1883 Korea was attached to the North China Agency of the British and Foreign Bible Society with the Rev. E. Bryant as Agent, and Suh Sang Yun was sent to Korea as a colporteur with instructions to reach the capital, if possible, carrying with him copies of the Ross version of the Gospels of St. Luke and St. John.

1885 American missionaries arrived in Korea with copies of St. Mark's Gospel, translated by Rijutei and published by the American Bible Society in Japan.

1887 Mr. R. Turley was appointed Sub-Agent of the B. & F. B. S. for Manchuria and Korea.

Permanent Executive Bible Committee formed representing the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland and having charge of translation, publication and distribution of the Scriptures in Korea.

1888 The National Bible Society of Scotland established sub-depots in Seoul and Fusan with Japanese in charge.

1895 Mr. A. Kenmure arrived in Seoul as resident agent of the B. & F. B. S.

Mr. Alex. A. Pieters arrived in Korea as a colporteur of the A. B. S.

1898 Mr. Pieters joined the staff of the B. & F. B. S.

1901 Mr. Hugh Miller joined the staff of the B. & F. B. S. as Sub-Agent.

1904 A Union Agency was formed representing the three above-mentioned Bible Societies, with Mr. Kenmure as Agent.

1905 Mr. Kenmure resigned for health reasons, and Mr. Hugh Miller succeeded him.

1907 The Rev. J. H. Ritson, D. D., Secretary of the B. & F. B. S. in London, and the Rev. J. Fox, D. D., Secretary of the A. B. S. in New York visited Korea.

1908 The A. B. S. established an Agency in Seoul with the Rev. D. A. Bunker as Agent. Later the Rev. S. A. Beck succeeded Mr. Bunker.

The Rev. F. G. Vesey arrived in Seoul as Sub-Agent of the B. & F. B. S. Resigned in 1912.

The Rev. H. O. T. Burkwall, of the China staff of the B. & F. B. S., came to Korea as Acting-Agent during Mr. Miller's furlough.

1911 Mr. I. L. Lompvey arrived in Seoul as Sub-Agent of the B. & F. B. S. Resigned in 1913.

1913 Mr. Thomas Hobbs joined the staff of the B. & F. B. S. as Sub-Agent.

1918 The A. B. S. withdrew from Korea, and the B. & F. B. S. withdrew from the Philippines.

1935 The Rev. J. R. Temple, D. D., Secretary of the B. & F. B. S. in London, visited Korea.

1937 Mr. Hugh Miller retired and Mr. Thomas Hobbs succeeded him as Secretary for Korea.

The Bible And The Missionary Task

Selected Soil.—The parable of the Sower would seem to indicate that spiritual harvest may be expected in proportion to the quality of the seed, the faithfulness of the sower, and the fertility of the soil. The seed is provided. It is the Word of God, and it is good. By charter right in the Chosen Christian College the opportunity to sow two hours a week in each class is guaranteed, and teachers adequate for such a schedule are on the faculty. The soil, then, would seem to be the variable and the determining factor in the harvest.

The chief distinguishing feature of, and the only justification for, our Mission schools is their Christian character. They succeed only when this character is emphasized in principle, promoted in practice, and produced in the life of the pupils. If it were as easy to get the Living Word into the lives of the students as it is to get the written Word into the curriculum of the school, our task would be simple, and the results assured. But such is not the case. Happily, with such a large Christian constituency from which to draw, our college holds, among the colleges of the world, an almost unparalleled position with reference to its chance to improve the soil by careful selection of students. To the extent that we make use of this favorable opportunity we may confidently expect ever increasing harvests—certainly thirty fold, probably sixty fold, and occasionally one hundred fold.

R. C. Coen—*Chosen Christian College—Men*

What the Bible means to College Girls.—"What the Bible means in Ewha College", in one paragraph, please," requests the editor! What shall I include: the regular Bible courses in the curriculum? the newly-formed Teachers' Bible Study Group which meets each week? our use of the Scripture Union calendar for Daily Bible Readings in personal devotions? the Bible in our daily chapel services? the tremendous interest and value we received from the Bible Society exhibit of the Bible in many languages, including several of the precious first manuscripts in Korean? Mere mention of these things must suffice.

Perhaps the attitudes of our students toward the Bible, as they reveal them, year after year, in my course on "Christian Essentials" will best express what the Bible means to us. I have used a check list of attitudes toward the Bible twenty statements which might be used to answer questions of intellectual appraisal: "What do I believe about the Bible?", and of spiritual evaluation: "What does the Bible mean in my Christian living?" Each girl was asked to check three statements which most nearly represented her own attitudes. From seven

classes, over a period of five years the findings have been remarkably similar.

First rank in every group but one was the statement:

I find the Bible full of strength and comfort, help and guidance in times of need.

Second in every group but one was:

I believe the Bible will always endure because of its appeal to the basic needs of men.

Third rank fell always to one of these two statements:

The Bible helps me to find God in worship.

I think the Bible is the most wonderful book in the world.

These simple, unified testimonies seem to me to summarize what the Bible means to us, in Ewha College.

Moneta Troxel—*Ewha College—Women*

The Bible in Primary Schools.—It may not be necessary to remind ourselves that in all lands where the Bible is read in the schools, it has been found to have direct influence for good in the lives of the children and likewise when the reading of it has been discontinued, there has been a notable change, not for good, in the conduct of the children.

Some of our present day successful Christian workers attribute their success in victorious living to the Bible verses which they memorized in the Primary School.

"Thou shalt not steal" was a verse memorized. A little girl from a lower grade stole a pencil from an older student. Her heart was so distressed that crying, she confessed her disobedience and a wise teacher was able to show her the way to pardon and peace.

A principal of a Primary School entertained a group of high class young women who had graduated ten years before and who had married into non-Christian homes of wealth where they were allowed neither to possess a Bible nor to sing hymns. After refreshments and games they were asked if they would like to sing some hymns, read the Bible and pray. With great enthusiasm they replied "Yes, yes, we want it for we are hungry for it." Many tears were shed at that little tea-party service and they said "When will God hear our prayer and make it possible for us to read the Bible and attend Church."

"Ask and ye shall receive" became a precious verse to one of our girls. Lying very low and burning with fever she asked her mother to pray for her recovery. "I do not know how to pray" replied the mother. "You pray. God will hear you more quickly for you are an innocent little girl". So firmly believing Jesus' promise she asked Him to make her well and immediately she slept. Awaking in the morning she found

THE BIBLE AND THE MISSIONARY TASK

herself perfectly recovered and crying out she said "Mother, mother, come here. My headache is gone. I have no fever. I can get up! Is it not splendid that we can believe what Jesus says?"

When we witness the effect of God's word in the hearts of children our faith is strengthened and His promises become more precious.

Lula A. Miller—

W. F. M. S. Methodist Episcopal Mission

The Word is the Seed.—Preeminently, the distribution of the Bible has proved the effective preparation for all direct evangelistic effort in Korea. The more or less thorough way in which the colporteurs go from village to village, from house to house, and from individual to individual, endeavouring, generally with some success, to at least place copies of the Four Gospels and Acts in every home, has paved the way for any evangelistic meetings, or even for the personal testimony of individual Christians to their neighbours and associates.

The pioneer personal worker in Soonchun Presbytery entered as a seller of Korean medicine, but his real business was witnessing for Christ. In at least two centers he won outstanding citizens and later became a pastor in one of the resultant groups. His first knowledge of the Gospel was through a copy of the printed word that fell into his hands a few years before.

Another earnest helper, at first bitterly opposed to Christianity, and a confirmed drinker, but a policeman, refused even to see his brother, who was trying to win him to Christ. Finally the brother, almost in despair, left a copy of the Gospel of Mathew. This proved the wedge that broke his heart of stone, for reading it brought conviction of sin, and a hope of throwing off the habit that was enslaving him. He went to Church, became an earnest Christian worker—has raised a consistent Christian family, and has developed three groups into three pastorates, the last throwing himself out of work, and facing the greatest privations. Without the slightest jealousy, or resentment, he is consistently working as a member of the session under a pastor whose coming brought himself and his family financial insecurity. I have never seen this man serve a church without feeling an awakening in the spiritual life thereof. The Word was the seed that brought a hundred-fold in his life—and he is only one of thousands.

J. C. Crane—*Southern Presbyterian Mission*

Use of the Bible by Korean Christians.—For the most part, the churches in Korea are just one large, bare room with a pulpit, perhaps on a platform. There are no bibles nor hymn-books, as in the home churches. The result of this, however, is all to the good. Every

person has his own bible and hymn-book. To carry them, they wrap them in a square piece of colored cloth—each individual in the family having his or her own. The first thing a person wants on becoming a Christian is to have his own bible and hymn-book. This is almost a badge as to whether a person is a Christian or not. As soon as children learn to read and attend Children's Sunday School, they want at least a 20 sen copy of the New Testament and a small hymn-book with words only. As they all have their own bibles, of course they use them. Whenever the Scripture is read, all open their bibles to the place and follow the reading. When the text is given they open to it and if they have a leather bound bible, leave it open before them through the sermon. In the course of the sermon, if other references are given, many will turn to them. Very often, the minister will ask some one to read a certain verse or passage. It is generally found unbelievably quickly; but pray that a man with a good clear voice finds it first or some woman may start reading who can't be heard ten feet away!

At the end of the service, the books are carried home again wrapped up and are ready for family worship where again they will sit around in a circle on the floor each with his own bible open and read verse around until the whole passage for the day is finished.

Are you looking for a present for somebody's graduation, a wedding present, or for some special occasion? Nothing will be more appreciated than the best leather-bound bible with red under gold leaf edges.

H. W. Lampe—*Northern Presbyterian Mission*

A Buddhist Disciple Studies the Bible.—A few years ago we were holding a Bible Class of one week in Sin Anju. We studied the Bible in the morning in the church, and in the afternoons the Korean Pastor and myself with many of the other officers of the church went out to visit as many houses as we could in all that vicinity. One afternoon Pastor Kim and I were preaching in the village right at the approach of the railway bridge that goes over the big river just the other side of Sin Anju station. We called at the door of a very good looking house and enquired whether the man of the house were at home. A door opened from one of the inner rooms and an old gentleman came out on the porch to greet us, and invited us to come in. We entered his house and sat on the floor, and introduced ourselves. We noticed an open copy of the Old Testament lying on the floor and the old gentleman's spectacles beside the Book.

The Pastor and I both said at once, "We are very glad to see that you are a Christian!" "Oh, no, I am not a Christian. I am an old Buddhist disciple." "Yes, but you are reading the Christian's Bible." "Well, I am reading the Bible but I am not yet a

Christian. I am still a Buddhist. But I am not satisfied. I have tried to live a life that is right with God, but I feel that I am still an unworthy sinner and have come far short of my ideal of life. I have heard from the Christians that in this Bible there is taught a way of getting right with God. So some months ago I bought a complete Bible from a colporteur, and I have decided to read all of this book and study it and find out for myself whether there is anything in it which will do as it is claimed it will do."

Strange to say, the old gentleman was that very afternoon reading in the Book of Isaiah. He had begun in the first chapter of Genesis and had read every difficult chapter right through to Isaiah, little understanding just what it was he was reading. You can imagine how Pastor Kim and I took advantage of that blessed opportunity to preach Christ. Taking some of those wonderful verses in Isaiah, we began to tell the old gentleman about the only way to get right with God through faith in His Son, the Saviour of the world. And we found the old scholar of Buddhism very willing and ready to learn about Christ. We had such a good time in his home that we spent over two hours there. Before we came away we urged him to accept Christ as his Saviour, but his reply was a very unusual one. He said, "I will accept Christ as my Saviour the first of next May." This was in March. We were puzzled to know whether the old man was in earnest, and just how far we should urge him to make a decision that day. He kept insisting that in April he was obliged to engage in a family sacrifice, that he had made vows with his younger brothers which he could not break. "But," he said, "You just leave me alone until the first Sunday in May, and then I will go to the Sin Anju church, and will make a public confession of my faith in Christ."

Pastor Kim and I wondered whether the old gentleman would really live up to his promise and come to church in May. In the intervening months we both wrote him letters, and prayed for him, and I sent him several tracts and pamphlets for new believers. The latter part of April we each one wrote him again reminding him that we would look for him in church the first Sunday in May. And sure enough he came, bringing his bible and saying that now he intended to be a Christian. And ever after that Mr. Lee In Yung was a faithful attendant of the Sin Anju church.

What a fine friend the old gentleman turned out to be! Whenever he came to Pyengyang he would come out to the house to call. We wrote letters back and forth. The old Buddhist scholar was competely converted. A new joy came to his life, and he went about everywhere telling others of the Saviour. He became a deacon in the Sin Anju church. His wife also found Christ and their home became a blessing in the community. A few weeks ago I received a letter from the

old man's son, saying that his father had passed away. He had told the son just before he died to write to me, his friend, to assure me that the old Buddhist disciple knew that he was saved, and that he was just going on to be with God. What a great Book the Bible is! Its words come forth from the mouth of God. It never returns to Him void, but it accomplishes that which He pleases, and it prospers in the thing whereto He sent it.

C. L. PHILLIPS—*Northern Presbyterian Mission*

Notes of an Itinerator.—"For the word of God is quick, and powerful, and sharper than any two-edged sword."

This year there is a quickened interest in the study of the Bible as evidenced by the larger attendances at Bible Institute. At the month's institutes there were one hundred women and sixty men; a record attendance. Last autumn in the course of my itinerating I enrolled over one hundred and fifty persons in the Bible Correspondence Course carried on by the Religious Education Department of the General Assembly.

The Bible is most important in establishing the Church in Korea. When travelling on the train not long ago I fell into conversation with the conductor who showed interest in the Church. His first thought was where he could secure a bible. A bible and knowledge of the Bible are considered requisite for church attendance.

A few days ago I received the resignation of Colporteur Han Eung Kyu who has completed twenty five years of faithful service for his Master in the employment of the British and Foreign Bible Society. He has spent practically all of those years in Moosan County, where he is known for his preaching zeal. During the past four months he has sold 10,515 volumes of the scriptures. When he first came to that field there was only one church and he was the only Christian worker. Today there are ten churches with three men and four women workers in charge. These workers are supported almost entirely by their churches, only twenty three yen per month being given from Mission funds. Last autumn when I made my regular itinerary there I examined over one hundred persons for baptism and catechumenate.

This splendid progress and the present happy state of the work in Moosan County is due in no small part to the faithful work of colporteur Han in distributing the Bible and in exhorting any and all to believe in Jesus.

That the Bible still has a helpful message is shown by the power it has to change individual lives. While at Huinyuin recently, I visited a Chinese merchant in company with a deacon of our Korean Church. The merchant who attends Korean church told us the story of his conversion. He had been troubled by many fears and concerns in the spring of 1937. Several

THE BIBLE AND THE MISSIONARY TASK

times he had gone out with the intention of killing himself. His neighbor, a Christian, had counseled him to attend church, which counsel he acted upon but there seemed to be little help for him at church. He kept on reading the Bible however and one day he read Mathew 6:34 "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." This was the word of God for him and his heart was relieved of all anxiety. He came to know Jesus as his Saviour and now he says, "Though I should return to China I shall take with me that which is more precious than money."

The building rented and used by the Japan Methodist Church in Hoiryung was burned one night last January. The Korean Presbyterian Church hearing of the tragedy made an offering which was gladly accepted by the Pastor who asked an opportunity of thanking the Korean congregation for their kindness. In expressing his thanks he told of how he had been converted through reading a ten sen New Testament sold to him by a British and Foreign Bible Society colporteur in Kobe.

Attendance at church and later attendance at Theological Seminary was bitterly opposed by his Buddhist parents but in the end he had the joy of seeing his father read the same little ten sen Testament and now the family are united in Christ. The son is serving as a missionary of the Japan Methodist Church in this outpost of the Empire, Hoiryung.

Today there is a thirst and hunger for the Word of certainty and for the Word of sympathy and comfort. These are to be found without comparison in the Holy Scriptures. Would that there were more who would help us in these days of opportunity.

W. A. BURBIDGE—*United Church of Canada Mission*

Bible Institutes open a New World to many Korean Women.—The fact that a Bible reading Church is a live one, has been proven through the years of missionary effort in Korea, and the opportunities for consecutive Bible study, through the medium of the Bible Institute is looked forward to, by many of the women of the church, and is one of its most encouraging features.

For a woman who has not had any educational advantages in her youth, to have learned to read, is a feat in itself, and opens up a new world to her, but how to understand what she reads and make it an integral part of her life, is only learned through a period of systematic study. The many and varied duties which fall to the lot of an average Korean woman, make it impossible for her to take time to read more than a few lines a day, and too often one sees the discouragement on their faces, as they say, "We read, but we can't understand the meaning, it is too

deep for us." When, however, the chance to leave home and get away for a month's consecutive study comes, it is hailed with delight, and many are the ways in which they try to make a little money to help with the expenses such a trip entails. Some times the opportunity comes once, and then not again for a number of years, but the help received in the study of the Bible is remembered, and one finds them teaching in the little Sunday Schools, leading the worship service at a missionary meeting, going in groups on Sunday afternoons to non-Christian homes and telling their friends about the new joy which has come into their hearts and is making life so much more worth while.

Among the many, to whom the study of the Bible has given new life is a young woman, who felt that life was not worth living. She heard something about the Christian religion, and became interested, and came to a pastor who advised her to make an effort and come to study the Bible. She soon realized that a Christian life meant breaking all connections with her former life, and in doing so, had many difficult trials to overcome, sometimes barely having enough to eat, but she felt that any sacrifice was worthwhile now that she had come to know the True God. The way opened later for her to become the wife of a leader of a small group of Christians in a mining village, and today they are building up a strong church among the miners, and already have sent others to learn about the Book which has brought them peace and contentment.

MARY THOMAS—*United Church of Canada Mission*

The Bible as Standard and Guide for Social Service Centers.—The Bible is our encyclopaedia, our source material in our efforts to bring "the abundant life" to all those who enter our threshold. Our emphasis is put on character building and it is Christian character which we are trying to develop. One of our Center workers says, "The Bible gives us courage and patience to go forward when tasks seem humanly impossible and teaches us how to deal wisely with the varied personalities with which we work."

In every group the Bible is read and its teachings planted in the hearts of both old and young. One young woman remarked, "If a morning passes without my daily Bible reading the whole day seems to go wrong." A young housewife, primary school graduate, says, "I have never studied the Bible and don't know much about Christianity, but when I feel sad and things are hard, I get out my Bible and as I read it there comes a peace and calmness which nothing else has ever given me."

MARGARET BILLINGSLEY—*Southern Methodist Mission*

Taiku Leper Hospital.—In the Taiku Leper

THE KOREA MISSION FIELD

Hospital, 660 men, women, and children have three meals provided each day, shoes for their feet, clothes to wear, a dormitory in which to sleep, heat and light, and complete medical service, but we don't stop here, for people facing such a sickness need more than this. They need to be given a new hope, a new courage. For this purpose an ordained pastor is employed as a regular member of the Hospital staff.

We can quote figures showing that half of the patients are baptized Christians, but clearer still as the demonstration of their Christian faith, is the number of worn out Bibles that have to be replaced each year. Testaments and Bible replacements reach about 100 volumes yearly. In 1937 at Christmas 118 volumes were presented to the lepers. Through the generous help of the British and Foreign Bible Society, we are able to do this.

O. V. CHAMNESS—*Northern Presbyterian Mission*

The Bible in the Hospital.—In Severance Hospital, Seoul, on many of the bedside tables is to be found a Korean Bible. I often find the patients, whether in ward or private rooms, reading the Word. As I look at them I can usually tell whether the person is a Christian and knows the Word and loves it or whether he is reading it for the first time, for it is here that many patients are introduced to the Book and come to the knowledge of Christ.

A Korean woman about 35 years of age had seen the words "eternal life" in a magazine article. She was fascinated by the words and wondered where she had heard them before. After a time she remembered as a child of twelve hearing her grandfather read of "eternal life" in a book called the Bible. She desired to know the real meaning of the words, so she took the Bible from the bedside table and began reading. She found the answer to that question, but also many other things that puzzled and interested her. Desiring to know the truth she resolved on her recovery to attend church. She became an earnest seeker, later was converted, began to help in the church and to do personal work. She consecrated her life to God's service and is now in the Bible Training School.

This is the story of only one of many lives that have been influenced by the Bible as they have been brought into contact with it in the hospital.

EMILY M. BLACK—*Oriental Missionary Society*

Reading the New Testament for the second time.—Some years ago several nicely bound New Testaments and Bibles were given us at Severance Hospital, and one large-print one was put into the hands of a most attractive old Korean lady who was partially deaf, and staying in the hospital for a rather long period. One day I saw her reading, and she seemed very interested. Yes, she said, she had read it through once and was

now reading it again. I cannot tell you more about this reader, but we know that the words of Scripture do not return unto Him void.

A young woman now in the hospital has been much interested in reading the Gospel of Matthew. A few days ago, Mark, the Acts and a copy of the Psalms, were put into her hands, and we shall follow her in some of those wonderful chapters, praying that she may be shown the true Light through them.

Very recently, when I had a few copies of Acts and Mark in Mixed Script, and some tracts "The Way of Life" in Eunmun, as I was at the head of our broad stairway in the Out-Patient Department, a student looked at them with interest, and accepted a copy of each—asking where such books as the New Testament and the Old Testament could be bought. I gave him the address of Mr. Hobbs at Chong No. He said it was the first time these matters had been brought to him.

A T. B. patient, now at Severance, has become *very much* interested in reading the New Testament. He has been here for some months, and our chaplain, Mr. Cheigh, sees him at least once a week, and is made very welcome. We trust that the joy of the Lord may really become his eternal possession.

During the year we distribute a good many Gospels, especially those in Eunmun, to patients who are willing to receive them—more in the free Dispensary and free wards; Christian patients bring their New Testaments and often talk to their neighbors.

E. L. SHIELDS—*Northern Presbyterian Mission*

A Communist Converted.—On visiting a patient in the sanatorium ward one Sunday evening, I found a copy of the Gospel according to St. Luke lying on the bed. Picking it up I asked him what he thought of it.

"I used to be a communist," he replied. "I thought the world was in such a bad state that only by destroying everything and beginning all over again new could things be set right. Since I have been here I have been reading this book, listening to the hospital evangelist, and have had time to think. I am now convinced that the Jesus' way is the only way that will work, that of changing the world by first changing the hearts of men, and I have determined first of all to become a Christian myself."

FLORENCE J. MURRAY—

United Church of Canada Mission

The Bible, the lepers text book.—The outcast leper has through the ages been the most miserable of men. Often, those who have been nearest and dearest to him will deliberately put him far from them and he will, for their sake, often willingly depart and face the world without a single friend. When the leper is a

(Continued on Page 112)

The Protestant Church in Chosen

By Y. H. KIM

"If we study the statistics of church membership", reads an editorial of the The Christian Herald of the Korean Presbyterian Church, "the figures show still an upward direction even in the year 1937. We have to realize, however, that the Church is comparatively backward in giving its influence to the people in general. This backwardness may only mean a downward curve of the development of the Church. But when we realize that this has been due partly to the shortcomings of the Church itself, we cannot restrain the feeling of regret. At the same time we cannot forget the fact that we have stressed the outside numbers rather than the quality of the Church."

"There were numerous reasons why Korean churches witnessed such a great growth in church membership in the last decades. First, the people who had suffered a wretched social life found comfort and hope in the Church. They who had no chance for an active life came to find a place for activity. Second, a great number of people were converted from age-long superstitions. They came to the Church in the hope of receiving blessings for which they had prayed to various gods. They expected greater ones from the most powerful Christian God. Third, the last reason for the growth of church membership was various church institutions for medical and social welfare. Even twenty years ago churches led in educational and social work. But in recent years the Church has tended to withdraw from schools and hospitals, and it is no wonder that church membership is decreasing."

"At the same time we should not be proud of the number of church members, or church architecture and activities. We should rather stress genuine Christian ethical living. Our religious faith should have only pure religious motives and life be free from superstitious wishes. In this respect the Korean churches have a fine chance for spiritual purification."

The following statistics are reported in regard to the Korean Methodist Church for the year 1937. There are 912 churches and chapels with 152 pastors and 73 supplies. One hundred and ninety Bible women ministered and 8,975 members were enrolled in the Women's Missionary Society. The young people's meetings showed a great development and the membership increased to 6,259. The church contributed 493,861 yen and its total assets are estimated at ¥ 2,713,596. At the same time it is interesting to note that the endowment is greatly increased. Some years ago the Headquarters of the church bought land worth 24,582 yen and the present value is much more. Other endowments were added since then and the total amount is around sixty thousand yen.

Dr. J. S. Ryang, General Superintendent of the Korean Methodist Church, left Seoul on March 24th in order to attend the General Conference of the Methodist Episcopal Church, South, which will be held in Birmingham, Alabama, beginning April 28th. Before leaving Seoul he made a statement to missionaries in

Korea. "The Church" reads one paragraph, "is, in need of your help in many ways and I hope and pray that you will find this year to be the greatest year in the history of Korean Methodism. I will continue to remember each of you in my prayers and I know that you will be praying more for me."

Dr. Charles S. Deming passed away in New York City on March 10th. He came first to Korea in 1905 and served for thirty three years. He did evangelistic work for six years in Chemulpo, and for fifteen years taught at the Theological Seminary. His charming personality and attitude were greatly appreciated by those he taught. He served as General Secretary of the Christian Literature Society for two years, and in 1929 went to Harbin for evangelistic work among Koreans in Manchukuo. Any Korean who visited Harbin and met Dr. Deming there will remember how enthusiastic he was in carrying on his ministerial work. He did courageous work for the suffering and had great visions for the betterment of the growing Korean community. It is a great regret that his dreams will remain dreams unrealized. He wished to return from furlough with renewed health and courage.

The second Sunday of April, being Easter Sunday, was set aside by the Methodist Church as the day for missionary work. A unified and special program was sent to all churches, and special collections taken for the missionary in Manchukuo. It is gratifying to know that this enterprise is well carried on.

The Anti-Juvenile Alcohol Act was finally promulgated from the first of April. We are happy to think that the Church has borne its share in inaugurating this beneficial work. Parades and other demonstrations were conducted in various places. A special celebration under the auspices of leading Christians was held in the Citizen's Hall on April 18th. In many local places the Act is enforced with beneficial results, and it will help the community a great deal in developing clean and strong youth.

The annual Bible institute for women met in Chinnampo for ten days beginning March 7. The meeting was held in the Central Methodist Church. More than two hundred and six members were present in classes, and sermons every night were well attended. This year's institute was the greatest yet held in that city.

Dr. H. H. Underwood, President of Chosen Christian College, was chosen as President of Severance Medical College. It reminds us of the time when Dr. O. R. Avison was President of both schools. The two colleges made epoch-making progress under his able administration. Perhaps Dr. Underwood will pay back to Severance what Chosen Christian College received in the former years under Dr. Avison. At any rate these two highest institutions will have a greater chance than otherwise to co-operate in educational work. Great results are expected from Dr. Underwood's administration.

The Bible And The Missionary Task

(Continued from Page 110)

woman her case is still more pitiable. For self-protection she sometimes puts on men's clothing and goes out to beg her rice from door to door. The common belief in the non-Christian world is that the leper is under the curse of Heaven and what call can there be to help one whom God Himself has cursed? So when a leper first hears that there are people who actually care for such unfortunates as he it seems incredible to him. On further enquiry he learns that they are the followers of one Jesus who when on earth touched lepers and healed them and taught his disciples that they should do likewise. If room can be found in the hospital he is admitted and then finds those already there keen to tell him more about this Jesus religion. If he cannot read, his education is at once begun and the Bible is used as the text book.

What a wonderful revelation this is to the otherwise unwanted leper and how eagerly he reads the story in his own language in those books provided free by the Bible Society. Is it any wonder then that they come to love the Book with its message of Life and Hope for time and eternity? In our own Institution of over 600 lepers during 26 years of experience with every class of leper I have never known of one who would disclaim being a follower of the Christ, though he might, as yet, be a follower afar off.

During the past year 50 have been doing Dr. Swallen's Bible Study Course and 25 Proficiency certificates for both Old and New Testament were awarded.

The lepers buy their own hymn books but the British and Foreign Bible Society has always provided all the scriptures needed. Of all people the lepers are probably the loudest and most earnest in their praise and thanks to God for the Bible Society.

J. NOBLE MACKENZIE—

Australian Presbyterian Mission

Notes on Contributors

The Rev. R. C. Coen is a member of the Northern Presbyterian Mission, on the staff of the Chosen Christian College (for men) in Seoul and Associate Editor of the Korea Mission Field.

The Rev. Alex. A. Pieters is also a member of the N. P. M. He translated part of the Psalms, (see page 93) and had a large share in the revision of the Old Testament.

Miss Ellasue Wagner is a member of the Southern Methodist Mission, was for several years Editor-in-Chief of the K. M. F. and is now Principal of the Holston Institute in Songdo.

The Rev. E. M. Cable D. D. is a member of the Methodist Episcopal Mission, on the staff of the Chosen Christian College, and was a member of the O. T. Board of Revisers from 1916 till 1937.

The Rev. J. Y. Crothers is an evangelistic missionary of the N. P. M. and has shown more zeal in scripture distribution than any other missionary in Korea.

The Rev. H. E. Blair is a member of the N. P. M. and has had wide experience in Bible teaching.

Mr. Thomas Hobbs is the Secretary of the British and Foreign Bible Society.

In the article *The Bible and the Missionary Task* missionaries from different parts of Korea representing many missions have told of the use of the Bible in Educational, Evangelistic, Medical and Social Service work.

Notes and Personals

Christian Literature Society of Korea

Since the departure of the Rev. W. M. Clark, D. D., on health leave, the Rev. E. H. Miller, Ph. D., of Presbyterian Mission, U. S. A., has been partially released from his College tasks by the Chosen Christian College Administration that he might fill in as Acting Administrative Secretary. The assignment is through September.

Northern Methodist Mission

Returned from Furlough

Miss Ada McQuie to Pyengyang.

Left on Furlough

Dr. & Mrs. A. G. Anderson and son Robert, from Pyengyang.

Southern Methodist Mission

Left on short Furlough

Miss Rubie Lee, from Seoul.

United Church of Canada

Returned from Furlough

Rev. William Scott, to Hamheung.

Our Editor-in-chief, the Rev. H. A. Rhodes, D. D., entered the Severance Hospital the later part of March, suffering from influenza, which developed into pneumonia. At the time of going to press his condition has improved.

Visitor

Miss Juliet Knox of Pittsburg, a Foreign Secretary of the W. F. M. S. of the Methodist Episcopal Church, spent a few days in Seoul during April.

Announcement

In connection with the celebration of the Tenth Anniversary of the opening of the sanatorium at Haiju, on May 7th. a magazine on the Prevention and Cure of Tuberculosis, will be published, selling for 10 sen per copy.

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농업약제의조제급사용법				
Family Worship	가정예배	A. D. Clark04
Care of Infants	영아양육	J. D. Van Buskirk,	M. D.	.10
Christian Social Service	교회사회사업	C. A. Clark45
Home Hygiene for Mothers	자모회공파	E. T. Rosenberger10
Easy Knitting Book	간이편물법	Mrs. Bonwick10
Expectant Mother	임산부보전위생대요	B. Block, M. D.05
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Child Nutrition and Health	영양과건강	Lee35
Spark of Life	생명의씨	Morley15
Prayer, its Nature and Scope	기도의원측	Trumbull25
Thoughts on Prayer	기도신사	Barrett02

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